THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 PETER 1: 4).

No. 49, Vol. LXXXV. Thursday, December 6, 1923. Price One Penny.

THE NINETY-FOURTH SEMI-ANNUAL GENERAL CONFERENCE.

(Concluded from page 759.)

THE final session of general conference convened in the tabernacle at 2 p.m. Sunday, October 7th, with President Heber J. Grant presiding. Eighteen thousand listened to the addresses delivered in the tabernacle and in the overflow meetings in the Assembly hall and on the grounds. Services began with the choir's singing the anthem, "Prayer and Praise." The invocation was offered by Nephi L. Morris, president of the Salt Lake stake. Following the invocation, the choir rendered "The Pilgrim's Chorus." Other musical numbers were a solo, "The Words Of Our God Endureth Forever," by Louise Watson; and "Inflammatus" rendered by the choir, with Miss Delores Seal singing the solo.

President Anthony W. Ivins was the first speaker. In his opening remarks, he said that if answer were needed to justify the work of the Latter-day Saints, these great conference assemblies would be sufficient. In following up this topic, he referred to the day when the disciples of Christ were cast into prison and a learned Pharisee in defending them said: "If the work which these men advocate is of man it will come to naught but if it be of God ye cannot overthrow it."

President Ivins said he had thought much of this scripture since reading, a few days ago, two articles, one from a leading magazine in which the writer warned against the menace of "Mormonism," declaring that the Latter-day Saints in their teachings make no reference to Jesus as the personal Redeemer of the world and that they hold the Book of Mormon above the Bible. The other article, said President Ivins, is from a daily paper and the writer in speaking of the recent conference at the

Hill Cumorah, brands the "Mormon" church as the most ignorant church in all the world.

President Ivins in making reply said the writers assume great responsibility in making the statements, and they have either attempted to discuss something with which they are unfamiliar or they willfully misrepresent the truth. The speaker declared the doctrines of the Church to be the best evidence of its truth. He further remarked it is hard for him to understand why persons who profess to be followers of Christ, promulgating His truth, should object when further corroborative evidence is offered. In respect to the Book of Mormon, the speaker said the whole burden of the book teaches that Jesus of Nazareth is the Redeemer of the world.

Replying to the statement regarding the Church being ignorant, President Ivins defied any one to point an instance where progress and achievement go hand in hand with ignorance. People, he said, do not advance in ignorance, and the Church of Jesus Christ of Latter-day Saints was the first organization to declare that the glory of God is intelligence and that man can not be saved in ignorace.

Calling attention to the fact that he meant development intellectually as well as secular development, President Ivins referred to the educational status of Utah, saying that no other people under similar circumstances have developed a system of education equal to that of the Latter-day Saints.

President Ivins also took occasion to refer to Utah's achievements in the way of loyalty to the government, quoting figures to show that the people of the state greatly over-subscribed their man-quota and Liberty bond quotas during the late war. The same has been true in other wars, he said. All of this, said President Ivins, is evidence that "Mormonism" is the very embodiment of true patriotism.

Elder Levi Edgar Young, the next speaker, said he believed not only in the Gospel but in the destiny of the American government and is impressed with the truth that the establishment of the government was a forerunner to the establishment of the Church. Elder Young declared it to be his hope that the English speaking people would stand together and bring peace to the world. He said the laws of England as well as those of America are based upon a love of liberty. These same ideals, he said, are possessed by the Latter-day Saints. History will prove, he declared, that the Latter-day Saints have always stood for the five great principles of civilization: home, industry, state, school and religion.

Elder Charles H. Hart said that at this time the thoughts of the people naturally revert to the visit of the angel Moroni. He said certain persons may attempt to explain it away in a manner other than the true way, the same as they attempt to explain

away Christ. He said the Latter-day Saints have always been considered peculiar by some for advocating principles which are at variance with the common beliefs of the world.

He referred to the Spaulding theory and that of Theodore Schroder, former Salt Laker, saying that in a recent educational review issued from Washington, no attention was paid to the Spaulding manuscript except to consign it to the rubbish heap, and no mention was made of Schroder.

Elder Rulon S. Wells said that as he looked upon the faces of the vast congregation he was impressed with the power manifested. He declared this power to be peculiar with the Latter-day Saints. He explained it by saying that those assembled had had conferred upon them the Holy Ghost. They are people, he said, who have repented and have been forgiven of their sins.

In explaining the word "Saint," as meaning a sanctified being, Elder Wells said the Latter-day Saints do not claim to be sanctified but are in the process of being sanctified. Only those who are holy, he said, are permitted to stand in holy places and he exhorted the Saints to live worthy to go into the temple of the Lord.

Elder J. Golden Kimball said he could testify to the truth of all that had been said during the conference and that if the Lord will be patient with him he is willing to make all necessary sacrifices. "I love this work," said Elder Kimball, "And I love God because He is a God of mercy and justice." He declared he had found God in the southern states, while on a mission and that anyone to gain a knowledge of God must eat the bread of persecution and drink the waters of affliction. Elder Kimball testified he knows God lives, and that He expects pay for all blessings and promises given.

Elder Seymour B. Young in his few remarks praised the government of the United States. In this respect, he made reference to the late President William McKinley, characterizing him as a Christian gentleman of the highest type.

Elder Young referred to the dedication of the various temples and manifestations which have accompanied each dedication. He said he rejoices in visiting the temple and seeing the anxiety of the Latter-day Saints for the salvation of their dead.

President Grant was the last speaker. In his remarks, he referred to the recent visit to Utah of Attorney James A. Emery, industrial expert. He said that Mr. Emery in his address at the Salt Lake country club, declared that Utah stands like a rock in the ocean of radicalism and discontent. In an automobile ride after the address, President Grant said the driver of the automobile, who was a non-Mormon, made the statement that great credit is due the "Mormons" for not advocating radical laws. Mr. Emery replied to this statement, said President Grant, with the words, "Why everybody knows that." President Grant said

he might have added, "yes, everybody except some here at home."

President Grant read from Section 121 of the Doctrine and Covenants, a revelation received by Joseph Smith which declares that it is the disposition of men that as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. "Hence," the revelation states, "many are called but few are chosen."

In reference to this, President Grant said that he wished these words might be remembered by every bishop, every stake president, and by all general authorities.

Continuing, President Grant read, "No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile. Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; that he may know that thy faithfulness is stronger than the cords of death. Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth." And more priceless than all the wealth in the world, said President Grant, is to have the Holy Ghost as a constant companion.

In answering statements mentioned by President Ivins that the Latter-day Saints are an ignorant people, President Grant referred to the words of Dr. A. E. Winship of Boston, who upon one occasion declared that Utah has the finest educational laws of any state in the Union.

President Grant said vital statistics will show that the Latter-day Saints are lowest in divorces and highest in birth rate. From Canada to Mexico as well as in Utah, said the President, the babies are the best crop and babies are the best crop in every true, loyal Latter-day Saint home.

A number of other instances were mentioned by President Grant in which splendid tribute had been paid the Latter-day Saints. He made particular reference to a visit of the late President Diaz of Mexico at a fair held by the "Mormon" colonist in the state of Chihuahua. After reviewing the exhibits, said President Grant, the aged president who is said to have ruled Mexico with an iron hand for so many years, wiped tears from his eyes and exclaimed, "What could I not do with my beloved Mexico if I had more of these 'Mormon' people?"

In Canada, said President Grant, the Latter-day Saints are second to none. The same thing holds true, he declared, wherever this people are found.

In closing, President Grant expressed thanks for the splendid order which had been maintained throughout the conference, saying he believed it had been the best of any conference he had ever attended. He declared he was also thankful that President Penrose who was then nearing his ninety-third birthday was able to be present.

He bore a fervent testimony saying that he knows God lives, that Jesus is the Christ and that Joseph Smith was a prophet of God. President Grant invoked the blessings of the Lord on the people and prayed that God would attend them in their daily walks of life.

The conference closed with the benediction spoken by President Charles W. Penrose.

AN ARDENT WORKER.

(*Concluded from page 755*).

When he entered the Senate he had the idea that since the Government of the United States was the greatest business in all the world, its finances ought to be run in the same way that the finances of any well-regulated business are run. He thought that there should be economy in every department, and he at once examined thoughtfully into the matter, only to find, to his horror, that government action is too often based on political reasons rather than on business reasons, and that a large part of the elements entering into the cost of operating the Government have nothing whatever to do with good common business sense.

It was at this point that the Smootian thoroughness came to the surface, took a deep breath and dived into the depths for a protracted stay. For the purpose of learning whether there was unnecessary waste of public money, this industrious and thorough senator undertook to learn all there was to learn about the detailed working of the United States Government. He undertook to learn the number of employes employed and why, the location of the employes and why, the duties required of them and why, and the amounts of money paid them and why, together with the whys and wherefores of various and sundry matters relating and appertaining thereto.

He soon found that tens of millions of dollars could be saved to the Government each year by a person who was familiar with all these things, and he proposed to be the one to do it. He also found that he couldn't do it unless he were able to rise on the floor of the Senate and make an authoritative and incontro-

vertible statement about the expenditures of money in any department of the Government. So he buckled more closely to his work. He worked by day and he worked by night. When other senators were sipping diplomatic champagne, or pironetting around the country on junkets of one sort or an other, or cloaking their activities in the quiet reaches of the cloakrooms, or attending functions, or having a few friends in to dinner, Reed Smoot was working.

His personal pleasures and relaxations went by the board, and his entire time was given over to collecting information and figures and analyzing them. He worked for eight years before he felt that he had attained his object; and when, at the end of eight years, he climbed to his feet in all the majesty of his great height and spoke in the familiar Smootian manner, there were few who were able to gainsay him; and those who did attempt to indulge in some more or less mild gainsaying for political purposes quickly discovered that their information was either incomplete or erroneous or both—usually both.

He didn't stop working at the end of the eight years, however. After he had gone to the bottom of the activities of government departments, he went to the bottom of the tariff and of everthing else in sight that had to do with money. He read every report in sight. He read every bill in sight. He knows the business of the Senate and the status of every bill that is before it better than any other man.

It is idle to use the words "work" or "labor" or "toil" in describing arduous and continued mental effort when the verb "to smoot" could be put in the dictionary for the purpose of conveying the idea of excessive mental calisthenics. In such an event everybody would know what a person meant when he said, "I have been smooting for three days, and I'm almost dead"; or, "If these estimates are to be produced on time we shall have to smoot steadily for a week."

As a result of all these labors, Reed Smoot sits over on the floor of the Senate and harpoons with unerring aim all efforts to raid the Treasury of the United States. For many years he has saved an average of one hundred million dollars a year to the Government by watching appropriation bills with a hawklike eye and emitting a piercing ululation of warning when Treasury raiders get too close.

There have been many legislators who bore the seedy and timeworn title of watch-dog of the Treasury, but Reed Smoot is more than that; he is watchdog and bloodhound too. Occasionally his efforts are useless, as when many legislators unite to kick over the pork barrel and grab millions of dollars of public moneys for the development of streams and other things that were not in the bill as reported. When this happens his rage is so great that his gray mustache bristles, his eyeglasses steam up and his poke

collar threatens to lacerate his throat; but on the following day he is back in his seat undismayed and ready to hurl the irons into the next would-be appropriation hound.

It should be remarked in passing that as a financial prophet, Reed Smoot has proved himself worthy to rank with Cassandra, the Sibylline Leaves, the eight thousand original Roosevelt men or any other official or unofficial prognosticator of the future.

Smoot will tell you, if you ask him, that not only will the bonus bill in all probability be passed into law within a comparatively short time, but that a pension law for the benefit of the participants in the Great War will probably be in effect long before Great Britain has paid off her indebtedness to the United States.

A pension law applicable to those who fought in the last war will cost the country the tremendous sum of at least one billion dollars a year, or practically two and three-quarter million dollars a day. As chairman of the Finance Committee, Reed Smoot is keenly interested in the manner in which the country is going to raise this billion dollars over and above the three and a half billions that now must be assembled for the yearly operation of the Government. Again stepping into the rôle of financial prophet, he will tell you loudly and firmly that it can't be raised out of business, and that it can only be raised by a sales tax, which is the form of taxation that ought to be in force at the present time.

He grieves deeply over the misguided souls who think that money should be raised by increasing excess-profits taxes, but who fail to comprehend the inevitable result of such an increase. By it, men are forced to put their money into tax-exempt securities instead of into business. Business men, therefore, won't take a chance when they can be safe with tax-exempts.

Smoot's views do not meet with the approval of those free, loose thinkers who so misleadingly refer to themselves as Progressives. They growl about vested interests and the wolves of Wall Street and reactionaries and standpatters when he fights their wild financial schemes. Yet Smoot was sufficiently progressive five years ago, back in 1918, to attempt to convince his colleagues that the issuing of tax-exempt bonds should be stopped, on the ground that the low interest and the great demand for them on the part of the rich would result in wasteful expenditure of public money in every section of the country. His mind could progress several years ahead, but there wasn't a Progressive whose mind could get two inches in front of his nose.

Reed Smoot is a prophet whose prophecies are based on hard work and experience; but as was aptly remarked upwards of nineteen hundred years ago, "A prophet is not without honor, save in his own country, and in his own house."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, DECEMBER 6, 1923.

EDITORIAL:

THE SIGNIFICANCE OF PARTAKING THE SACRAMENT.

THE partaking of the sacrament of the Lord's Supper is one of the most sacred ordinances of the Church of Christ. Associated with it are principles fundamental in character-building and essential to man's advancement and exaltation in the Kingdom of God. Too few communicants attach to this simple though sublime rite the importance and significance that it merits. Unfortunately, the *form* of worship is frequently an outward compliance without the true soul acknowledgment of its deep spiritual significance.

One reason why thinking men and women are rejecting the pseudo-Christian sects of the day is because of the discrepancy between the pretensions and the daily acts of so-called Christian believers. It is very easy to go to Church, to sing hallelujah, and to cry, "Lord, Lord!"; but it is not so easy to do that which the Lord requires.

When churchmen's acts do not conform to their pretensions, non-churchmen accuse them of hypocrisy, one of the gross sins condemned most vehemently by the Savior.

Members of the Church of Christ should strive very earnestly to reflect in their daily conduct those ideals which on Sunday they profess to cherish.

In the partaking of the sacrament, there is danger of people's permitting formality to supercede spirituality. When such is the case, the ordinance may prove to be a curse instead of a blessing.

The Blessing of the Bread, which is offered in behalf of everyone who partakes of the sacrament, reveals clearly the relation that each one assumes to the Lord, and the obligations each one takes upon himself. Reverence and the sacredness of a promise, are the first two principles therein emphasized.

Reverence.

The address, "O God, the Eternal Father," is an acknowledgment on the part of the congregation that the Lord is present; at least that His Spirit is in possible communication with the spirit of each one who sincerely seeks Him. Charles Lamb once said, "If Shakespeare were to come into this room, we should all rise

up to meet him; but if Christ were to come into it, we should all fall upon our knees." This reverent attitude should be maintained during the administration of the sacrament. Though the congregation does not kneel, it should maintain perfect order.

Everybody present should think of the virtues of the Christ life, for the sacrament is "blessed and sanctified" that each may partake of it "in remembrance" of the Son of God.

Promise Attested.

There are few things in life more sacred than one's word of honor. Truthfulness, honesty are fundamental virtues, without which it is impossible to build a noble character. Charles E. Jefferson aptly says, "All virtues are important, but some are more essential than others. There are virtues whose absence leaves the character ragged and marred, and there are others whose absence leaves the soul a hollow shell." The man who disregards a promise, who treats lightly and with contempt his word of honor, has a soul that is but "a hollow shell."

All who partake of the sacrament, *witness*, that is, give evidence of, or *attest* before "God, the Eternal Father," that they are willing to do certain things. In England, when a man witnesses a signature to an important legal document, the barrister before whom the signature is attested may require the man to solemnize his word or oath by touching the Bible. Of course, that is mere folly; but it originally signified that a promise made in the presence of that which is holy would be more sacredly kept than a promise or oath not so made. However, a promise given man to man is sufficiently binding. Then surely that which is witnessed before God is of such a nature that it never should be broken. In this solemn presence, therefore, every partaker of the sacrament gives evidence of his willingness to assume three very great obligations, the first of which, and to which he becomes bound in sacred honor, is

To take upon himself the name of the Son.

To be called worthily by His name is to become a son of God, to be numbered one in the Brotherhood of Christ. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him; for we shall see Him as He is.

"And every man that hath this hope in him, purifieth himself as he is pure." The second is,

That he will always remember Him.

Remembrance is the having what is known consciously before the mind. The promise, then, is that *at all times* he will bear in mind with gratitude and reverence Him whose life was the epitome of purity, kindness, love. Under all conditions, he is to eschew

evil, and to cherish virtue, and to supplant hatred with compassion and benevolence. The third obligation is

To keep His commandments.

Were we to particularize, the commandments of God might be designated as many. Indeed, they touch every phase of man's being. But Jesus, himself, summed them all up as follows: "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength:

"And thy neighbor as thyself."

This is what every man who partakes of the sacrament expresses a willingness to do!

Who can measure the responsibility of such a covenant? How far reaching! How comprehensive! It excludes from man's life, profanity, vulgarity, idleness, enmity, jealousy, drunkenness, dishonesty, hatred, selfishness, and every form of vice. It obligates him to sobriety, to industry, to kindness, to the performance of every duty in church and state. He binds himself to respect his fellowmen, to honor the Priesthood, to pay his tithes and offerings and to consecrate his life to the service of humanity.

Resultant Blessing.

The all-comprehending reward named as the result of compliance with the three obligations assumed is the guiding and inspirational companionship of God's Holy Spirit. This is to the spirit of man what the sunshine is to the material world. It is the light that leads to eternal life. The operation of the law of cause and effect is as constant in the spiritual realm as it is in the physical world, and the keeping of each promise made in relation to the sacrament brings its resultant blessing, as sure as the sun brings light.

Order, reverence, attestation in divine presence to enter the fold of Christ; to keep His virtues and His life ever in mind; to love the Lord whole-heartedly; and to labor even at the sacrifice of self for the brotherhood of the human family—these and all kindred virtues are associated with the partaking of the Lord's Supper.

"Help us, O God! to realize
The great atoning sacrifice,
The gift of Thy Beloved Son,
The Prince of Life, the Holy One."

DAVID O. MCKAY.

As we look backward, those times in our lives which glow brightest are by no means those in which we have been most successful, but rather those in which we have been most necessary, most desired in other human lives. Is there anything greater than being needed in this world?—DAVID GRAYSON.

FROM OTHER MISSIONS.

SWISS AND GERMAN.

CONFERENCE Presidents and Elders in the Swiss and German mission are vieing with each other to attain first place in achievements for 1923. We extend our congratulations to the Elders and Saints for the success that has been theirs.

President Willard M. Hansen of the Berlin conference reports on the meetings held during President Tadje's recent visit: "The number of friends attending our meetings has been increasing very rapidly during the past few months. In many of the branches, the number of friends exceeds the number of Saints in attendance. In the Berlin Ost branch which has a membeship of one hundred seventy, there were over four hundred in attendance. Too much credit can not be given the Elders and Saints in this branch for the good work they have done. Some of the Elders laboring in Ost have from forty to fifty personal friends, whom they have found tracting, attending all the meetings. The Elders who have been laboring in Landsberg and Driesen during the past five months have met with almost unbelievable success. In that time, they have baptized over thirty people. At the meeting held in Landsberg, there were five hundred fifty in attendance about twenty of whom were Saints. The meeting in Driesen was attended by about three hundred friends. Over one hundred friends turned out to the meeting held in Rathenow."

The Hamburg conference can match the Berlin achievements as President Glen A. Rowe testifies: "To October 31st, there have been one hundred fifty-three baptisms performed in the Hamburg conference since November 15, 1922. Last year eighty-one souls were baptized; by the end of this year we shall more than double the record of 1922. A remarkable record is being made by the Kiel branch. The branch has increased one hundred per cent. since the beginning of the year. Forty-four converts have been taken into the waters of baptism during the last year. At a recent conference of this branch, two hundred four earnest listeners heard the testimonies of the elders; one hundred fifty of those in attendance were friends. The management of the Colliseum, where the conference was held, invited us to come back again whenever we wanted a hall. Three hundred eighty-six persons heard President Tadje speak in the St. Georg branch on October 15th. Standing room was at a premium. Some were turned away disappointed."

Elders Henry A. Wintsch and William Buttle of the Hamburg conference recently completed a one month's mission without purse or scrip. During this period they were called to labor in Husum. They did not eat, sleep nor take shelter at their apartment. Both the missionaries agree that that month eclipses and

excels any similar period of their whole mission experiences. Elder Wintsch says: "We would not trade that month for anything in the world. We got closer to the Saints and closer to the Lord than we had ever been before. Not one meal did we miss, and it was not necessary to go without shelter or sleep. Every night we had a good, warm place in which to rest, and each day we had plenty to do."

The Chemnitz conference is printing a weekly newspaper reporting the activities of the conference. President Otto Buehner is Editor, and Elder Waldo Holmes is Associate-editor. Gladly we extend best wishes for the success of the "Chemnitz Conference Clatsch." The issue of November 20th says: "Zwickau surely put the crown on for the year with twenty-three baptisms Saturday, making a total of seventy-three for the year. The Elders have a spirit to increase their totals one hundred per cent. in the coming year."

SOUTH AFRICA.

President J. Wyley Sessions of the South African mission writes, "Things are moving on nicely here, and we feel very happy in completing our year's records. In many ways this has been the most successful year in the history of the mission."

MINUTES OF THE LEEDS CONFERENCE.

THE Leeds semi-annual conference was held in Bradford, Sunday, the 25th ult. There were in attendance: President David O. McKay, Sister Emma Ray McKay, and Elders G. Martin Hopfenbeck and Lester W. Fry of the Liverpool office; Elder Claude P. Heiner of the Manchester conference; Elders K. Marsel Widtsoe and John G. Osborne of the Hull conference; President Guy A. Poulsen and Sister Elizabeth K. Poulsen; President David D. Lamph and all the traveling Elders of the Leeds conference; and a large number of Saints and investigators.

The Sunday-school session commenced at 10:30 a.m. by the congregation's singing, "In Our Lovely Deseret," which was followed by invocation offered by Elder Lester W. Fry. "In Remembrance of Thy Suffering" was sung as the sacramental hymn. The sacrament gem was recited in concert. Elders Rudger C. Atkin and Robert G. Gibbons, assisted by Elders Frederick G. Stoddard and John H. Tanner administered the sacrament. Sacramental music was rendered by Sister Francis Whittaker and Brother Frank Holroyd. The concert recitation was given by Violet Whittaker and Douglas Evans. "Jesus Wants Me For a Sunbeam" was sung by the Intermediate departments of the Bradford and Halifax branches. Francis Craven and Leslie Camm gave extracts from the sixth chapter of Matthew. A duet was sung by Annie Westerman and Lillian Stead. Sister Alice Tomlin

gave an essay dealing with incidents connected with the early history of the Church. The first section of the Doctrine and Covenants was recited by Sisters Annie and Alice Huddleston. The congregation sang, "We Thank Thee, O God, for a Prophet."

Sister Elizabeth K. Poulsen was the first speaker. She told how happy she had been while acting in the capacity of a missionary, and how the association of friends brought joy into her heart.

Sister Emma Ray McKay then spoke, showing by illustration how children have been instrumental in carrying the truths they have obtained in Sunday-school to their parents. These truths sank deep into the hearts of the parents sometimes resulting in the parents' joining the Church.

President McKay addressed the children, showing them by illustrations and comparisons how little they realize the extent and value of their blessings. They are all millionaires, he said, for health and sound bodies are theirs. No one would think of selling his health or his body for wealth. The things of the world are inferior to the blessings that are enjoyed from God.

The closing song was "Count Your Many Blessings." Elder J. Norman Dotson pronounced the benediction.

A special Relief Society meeting convened immediately following the Sunday-school session. Sister McKay gave valuable instructions and suggestions concerning the Relief Society work.

President McKay met with the Priesthood in a special meeting. He gave counsel for the establishing of systematic and co-operative labor in the furtherance of the work. "Priesthood is not given to honor any man," he said. "Priesthood is given that man may have a greater opportunity to serve. He who serves most, honors his Priesthood best."

The afternoon session commenced at 2:30 p.m. by the congregation's singing "What Was Witnessed in the Heavens." The invocation was spoken by Brother John Bradbury. The meeting continued by singing "Beautiful Zion Built Above."

The general, mission and conference authorities were presented and unanimously sustained.

The first speaker was Elder John G. Osborne. He showed that in fulfillment of prophecy, the Gospel of Jesus Christ has been again restored in these the last days.

Elder Robert G. Gibbons bore a fervent testimony to the divinity of the Gospel. He spoke of his convictions as to its magnitude and greatness.

Elder Lester W. Fry told of the appreciation and gratitude he has for the blessings extended his grandparents when the light of the Gospel was carried to them. He is desirous, he said, to extend to others the same service which some missionary extended to his grandparents.

Sister Edith Palfreyman sang a sacred solo.

Elder Rudger C. Atkin admonished those present to hold fast to

the iron rod and to walk in strict obedience to the commandments of God.

Elder Parley A. Petersen spoke on the subject of prayer. He told of the need of setting one's sails high to catch the wind of Divine guidance.

Elder John H. Tanner rejoiced in the blessings of God to him and the many kindnesses that the Lord has shown him. He told why constant communication with the Lord is necessary.

Elder Claude P. Heiner said the Gospel gives him a reason for doing good.

Elder Frederick G. Stoddard spoke of the value of the Gospel. He said it is a premium worth effort and cultivation, and when once obtained is a means of edification.

Elder K. Marsel Widtsoe, quoting from Joseph Smith, said he found it worth while "When God commands, obey." He said the need of the world to-day is true, honest, virtuous men—men of character and integrity.

Elder G. Martin Hopfenbeck was the concluding speaker. He expressed himself as being a lover of difficulties and showed how men, churches and nations have prospered and grown by overcoming hardships and difficulties. He admonished the Saints to use the obstacles in their lives as stepping stones to greater things.

The session closed by the congregation's singing, "Come, Come, Ye Saints," and the benediction offered by Elder Robert G. Gibbons.

Following the afternoon session, the officers and teachers assembled for instructions concerning the coming year's work. After the song, "Have I Done Any Good in the World To-day," and prayer by Brother Ernest W. Shepherd, President Poulsen and President Lamph reported on the support that had been accorded the aim of the mission for 1923. President McKay gave many valuable instructions for the promotion of the work during the coming year. He urged every officer and teacher to live a life worthy of example. The aim of the mission for 1924 was presented and accepted. President McKay admonished each member to help make the aim a reality. The benediction was offered by Elder J. Norman Dotson.

At 6:30 p.m., the evening session commenced by the congregation's singing "Now Let Us Rejoice." The invocation was offered by Brother George Balme.

The meeting continued by singing, "The Spirit of God Like a Fire is Burning."

President Guy A. Poulsen was the first speaker. He bore a strong testimony, and told of his appreciation for the friendships he had gained while on a mission. He spoke words of praise for Britain. He expressed himself as being reluctant to leave the mission field and so many good and stalwart friends as he had found.

Elder Elwood G. Meadows said he was happy to be deemed worthy to be called upon a mission and to work for the cause of truth. He enjoyed the spirit of the many happy people who were present.

Elder Dotson said, "True happiness comes only through service, and it is this service that wins for us a place in our Father's kingdom." He urged the Saints to serve their fellow-men.

Sister Elizabeth K. Poulsen sang a solo.

President McKay was the next speaker. He commented upon the number of persons who had taken part in the conference sessions of the day, and showed that one of the striking features of the Church is the opportunity for self-development offered the members.

President McKay took as his text "If any man hear my words and believes not, I judge him not." He also read from the seventh chapter of Matthew, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." The speaker showed the evils that arise out of judging before a thorough investigation. It is through hasty judgment that most of the suffering in the world is brought about. The lives of great men are often taken because the right wrested from King John at Runnymede in 1215 providing for a trial by one's peers is not exercised. Joseph Smith and his brother, Hyrum, the Twelve Apostles and Jesus Christ were martyred without a fair trial by their peers.

President David D. Lamph was the last speaker. He advised the Saints to read good books. The books choice above all are the Bible, Book of Mormon, Doctrine and Covenants and the Pearl of Great Price. He said these books are letters from God, the Heavenly Father, and should be read with even more enthusiasm than the letters of earthly parents are read.

The conference closed by singing the song, "O My Father." The benediction was pronounced by President Guy A. Poulsen.

J. NORMAN DOTSON, Conference Clerk.

FROM THE MISSION FIELD.

Branch Reorganization.—The Sunday-school of the Varteg branch (Welsh conference) was reorganized Sunday, the 25th ult. Brother Thomas R. Biggs was appointed superintendent, with Sisters Lily Bendall and Mabel Forward as assistants.

Baptism.—On Sunday, the 18th ult., a baptismal service was held at "Deseret," London, with President Joseph E. Wright presiding. Six candidates were baptized by Elder Delbert S. Robison; they were confirmed by President Joseph E. Wright,

Elders Emerson C. Willey, Don M. Rees, Delbert S. Robison, Leonard D. Jenson and Branch President James E. Bradley.

Releases and Departures.—The following missionaries, honorably released from their labors in the British mission, sailed for home Friday, November 30th:

Ezra T. Benson, President Newcastle conference.

Marion Rogers, President Hull conference.

Guy A. Poulsen, London conference and President of the Leeds conferenee.

Elizabeth K. Poulsen, London and Leeds conferenees.

Transfers of Traveling Elders.—The following transfers of traveling Elders have been made:

Richard M. Burgoyne, Irish conference, to the Manchester conference.

Lewis F. Hansen, Welsh conference to the Liverpool conferenee.

Ernest K. Freckleton, Sheffield conference, to the Liverpool conferenee.

John B. Fowers, Newcastle conferenee, to the Leeds conference.

Socials.—Wednesday evening, the 7th ult., the Shildon braneh (Newcastle conferenee) gave an enjoyable social in honor of Elder John B. Fowers, who has been transferred to labor in the South Shields branch. During the evening, a program of musieal numbers was rendered and games were played. Elders John B. Fowers and Walter H. Allington Jr., and many Saints and friends were present.

Thursday evening, the 8th ult., a farewell soeial was given at Sunderland, in honor of President Ezra T. Benson who has been honorably released as President of the Newcastle conference. A good musical program together with games and refreshments made the evening very enjoyable to all. President Benson received many valuable gifts from the Saints and Elders. He thanked them for their support and exhorted them to live the Gospel they had embraeed and thus enjoy the blessings promised by the Lord. The hall was filled with Saints and friends. All the traveling Elders of the Neweastle conference were present.

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EDITED, PRINTED AND PUBLISHED BY DAVID O. MCKAY, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.